1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

numbers. The tegulchitch, or firſt kind, have neſts very roomy, neat, and ſpread with graſs, divided into different apartments; in ſome of which they lay up the ſaranne quite clean, in others rough; in others, again, ſeveral ſorts of roots, which they gather in ſummer with great labour, and lay up againſt winter. In dry ſunny days they drag theſe out of their neſts, and dry them. During the ſummer they live upon berries, and what elſe they can find proper for their food; never touching their winter proviſion ſo long as they can find any food in the fields. Among the ſeveral things found in their neſts, I obſerved the ſaranne, the anacampſerus, biſtort, goats-beard, burnet, and cedar nuts.

Theſe rats change their habitations like the wandering tartars, and ſometimes for a certain number of years they all leave *Kamtſchatka*, and go to ſome other place. This retirement is very alarming to the *Kamtſchadales*, who think it forebodes a rainy ſeaſon and a bad year for the chace: but when theſe creatures return, they confidently expect a fine one and good hunting; ſo that, as ſoon as they begin to re-appear, expreſſes are ſent to all parts to carry the good news. They always take their departure in the ſpring, firſt gathering together in vaſt numbers. They direct their courſe due weſt, croſſing rivers, lakes, and even arms of the ſea; and when, after long ſwimming, they reach the ſhore, they lie upon the banks, as if they were dead, 'till at length they recover their ſtrength, and then ſet out again upon their march. Their greateſt danger in the water is leſt ſome ravenous fiſh ſhould ſwallow them up: but upon the land they have nothing to fear; and the *Kamtſchadales*, who are ſo greatly intereſted in their preſervation, when they find them weak upon the banks of the rivers or lakes, they give them any aſſiſtance in their power. From the river *Pengin* they go ſouthward, and about the middle of *July* they generally reach *Ochotſka* and *Judoma*. Sometimes their troop is ſo numerous

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

in the greateſt ſtorm, when a man cannot ſee the path, nor even keep his eyes open, they very ſeldom miſs their way; and if they ſhould, they go from one ſide to the other, 'till by the ſmell they find it again: and when it is abſolutely impoſſible to travel at all, which often happens, then the dogs lying round their maſter defend him from all danger. They alſo give certain ſigns of an approaching ſtorm; for, when they ſtop, if they ſcrape the ſnow with their feet, it is adviſeable, without loſs of time, to look out for ſome village, or other place of ſafety. And, it is ſaid, the dogs here ſerve inſtead of ſheep, becauſe their ſkins are uſed for cloaths; particularly thoſe of the white dogs, with which all their different ſorts of garments are trimed.

The number of dogs they put to a ſledge, how they break them, and what weight they carry, ſhall be mentioned hereafter, when we come to deſcribe the manner of travelling with dogs.

Thoſe which are bred up to hunt the deer and wild rams, ſables, foxes, and the like, are ſometimes fed with jackdaws, which, it is obſerved, make their ſcent the ſtronger for finding out birds and wild beaſts.

Beſides dogs, they have here cows and horſes, but no other domeſtic animals. There is no fit place to feed ſheep on, either upon the Eaſtern Ocean, or the ſea of *Pengine*; for the wet weather and the ſtrong juicy graſs would ſoon rot and deſtroy them. Near the upper *Oſtrog*, and upon the river *Koſireff*, ſheep thrive; the weather being fairer, and graſs leſs watry; but then there muſt be a good proviſion of hay made for them againſt the winter, the ſnow being too deep for them to find their food in the fields; for which reaſon, from the mouth of the river *Ilga* to *Jakutſki*, very few ſheep are kept.

CHAP.

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

237 223 bladders, which they uſe inſtead of corks to their nets. The way of catching them is ſingular, being angled for as fiſhes are, in the following manner: they faſten a thick iron, or wooden hook to a long rope or ſtrap, baiting the hook with a whole fiſh, the point of which comes out near the back fin, and then throw it into the ſea; this the cormorants obſerving gather about it in flocks, and quarrel among themſelves who ſhall have the prize, until the ſtrongeſt obtains it and ſwallows it; then being drawn on ſhore, they take out the hook and bait by putting their hands into its throat. Sometimes they faſten a live cormorant, which they call a decoy, to the rope, and that it may not ſwallow the bait, tie down its bill with a cord: the others ſeeing the decoy ſwim ſo near the ſhore, come with greater ſecurity to the bait. The *Kamtſchadales* make needle-caſes, and combs to comb their nettles, of the bones of their wings.

136 Beſides the above-mentioned tchaiki, or cormorants, there is another ſpecies which haunt the rivers: theſe are called robbers, becauſe they take the prey from the ſmall birds; their tail is forked like that of the ſwallow.

136 The procellaria, or ſtorm birds, are about the bigneſs of a 219 ſwallow; their feathers are all black, except the tops of their wings, which are white; their bill and legs black. They haunt about the iſlands, and before a ſtorm they fly low and ſkim the ſea, and ſometimes into the ſhips, which the ſailors look upon as the ſign of an approaching violent gale.

136 The ſtariki *, or glupiſha, belong to this ſpecies. The ſtariki are about the bigneſs of a pigeon; have bluiſh bills, and bluiſh black feathers about the noſtrils, which look like briſtles; the feathers of the head are of the ſame colour, interſperſed here and there with white ones, which are longer and thinner than the reſt; the upper part of the neck is black, but the lower black and

* Mergus marinus niger ventre albo, plumis anguſtis albis auritus. STELL.

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

being ſomewhat yellowiſh at the end, with a ſmall white ſtripe; the head is black, and upon its temples are ſmall white ſpots: it weighs about a pound and a half.

In the harveſt the females are found in the rivers, but none of the drakes: they are very ſtupid and eaſily caught where the waters are clear and ſhallow, for they do not fly away at the ſight of a man, but only dive, and therefore may be eaſily killed with poles, as I myſelf have frequently done. Mr. *Steller* ſaw ſeveral of this kind of ducks in the *American* iſlands.

They catch the ducks with nets in the following manner: in a wood that happens to ſtand between two lakes, or between a lake and a river, they cut a ſtrait paſſage, through which the ducks fly during the ſummer; here in the harveſt, when the fiſhery is over, the natives faſten to long poles ſeveral nets, which in the evenings they raiſe as high as the ducks are uſed to mount: round the nets a ſtring is drawn, by which they can reef them together, as ſoon as they find the ducks entangled; but they ſometimes fly with ſuch force and in ſuch numbers, that they break through. They likewiſe catch them in ſmall rivers with nets ſtretched acroſs the ſtream: but this is a method not peculiar to *Kamtſchatka*.

To this claſs belongs likewiſe the gagari, or columbus, of which there are four ſpecies *, three of which are large, and the other ſmall: the firſt of the largeſt has a tail; the ſecond a clay coloured ſpot upon its neck, a little above the crop: the third is called by *Wormius*, the northern lumme; and *Marſilius* calls the fourth the little lumme. The natives pretend to foretel the change of weather by their crying and flying; for they think that the wind muſt always blow from that point towards which they fly: however they are frequently deceived in their judgment.

* 1. Columbus maximus. Gesn. Stell. 2. Columbus arcticus lumme dictus. Worm. 3. Columbus macula ſub mente caſtanea. Stell. 4. Columbus ſive pedicipes cinereus. *Ejuſdem.*

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

natives in their huts ſo much as the lice and fleas; the women ſuffer moſt from the former, by wearing very long, and ſometimes falſe hair. Mr. *Steller* was told, that near the ſea is found an inſect that reſembles a louſe, which working itſelf through the ſkin into the fleſh is never to be cured, unleſs by cutting the creature intirely out; and that the fiſhers are very much afraid of them.

It is remarkable that in *Kamtſchatka* there are neither frogs, toads, nor ſerpents. Lizards, indeed, are numerous enough, which the natives look upon as ſpies ſent from the infernal powers for information, and to foretel their death: therefore they are very careful whenever they find them to cut them into ſmall pieces, that they may never carry back news to the power which ſent them; and if it happens that the animal eſcapes alive, it throws them into the greateſt grief and deſpair, as they expect every hour to die, which indeed ſometimes happens from their own fear and deſpondency, and then ſerves to confirm the ſuperſtition to others.

CHAP. XII.

Of the TIDES *in the* Penſchinſka *Sea and Eaſtern Ocean.*

IT might perhaps appear ſufficient to ſay, that the tides are agreeable in theſe ſeas to what are obſerved in others; but as I made ſome obſervations which appeared to me new, I think it proper to communicate them.

It is a known rule in general, that the ebb and flood happen twice in the natural day, and that the tides are higheſt about the new and full moon: however, I do not recollect that it has been obſerved that the ebbs and floods are not equal here, or that they do

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

CHAP. XII.

Of their SHAMANS, *or Conjurers.*

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THE *Kamtſchadales* have none who are profeſſed *Shamans*, or conjurers, as the neighbouring nations have; but every old woman is looked upon as a witch and an interpreter of dreams. In their conjurations they whiſper upon the fins of fiſhes, the ſweet graſs, and ſome other things; by which means they cure diſeaſes, divert misfortunes, and foretel futurity.

787 They are very great obſervers of dreams, which they relate to one another as ſoon as they awake in the morning, and judge from thence of their future good or bad fortune; and ſome of theſe dreams have their interpretation fixed and ſettled. Beſides this conjuration they pretend to chiromancy, and to foretel a man's good or bad fortune by the lines of his hand; but the rules which they follow are kept a great ſecret.

CHAP. XIII.

Of their CEREMONIES.

716 THE *Kamtſchadales* always celebrated three days in the month of *November*, which is hence called the month of Purification. *Steller* imagines, that this was firſt inſtituted by their anceſtors to return thanks to God for all his bleſſings; but that afterwards, through the ſtupidity of theſe people,

5: Jochelson A-5 (1910-11) 1928 Kamchadal

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slanting position (in the sad-iron shape the narrow end was lower) so that the tallow or blubber could run down to the wick from the heat of the flame. The Kamchadal used bear's tallow or seal's blubber, and also fish oil for lighting purposes. The present Kamchadal sometimes still use stone lamps for lighting, but often a tin box, iron frying pan, or a clam-shell substitutes for the stone lamp. In order to be relieved of the sharp odor, smoke and soot of the burning lamp the present Kamchadal put over the lamp a funnel made of birch bark, upside down, the upper tube of which is led outside through the ceiling (see figures 67, 68).[1] The wick consists of a bunch of dry grass, moss or of rag placed at the edge of the slanting lamp. At present the Kamchadal women make wicks of plaited nettle threads. Like the Aleut lamps, the Kamchadal stone lamps had no bridges or special grooves for the wicks, which we find in the Eskimo lamps. The only use of the Kamchadal lamp was for lighting purposes. The Kamchadal did not warm themselves over the lamp, like the Aleut, nor cook like the Eskimo. The Kamchadal had sufficient wood for making a fire when necessary, and their hearths warmed their earth-huts and served for frying meat and cooking vegetables and soups in clay vessels. The lamp was lighted from the hearth, which was usually always burning. The hearth was covered with ashes for the night, so that the smoldering fire might not be extinguished during the night. The fire of the hearth was looked on as the protector of the dwelling, and it was regarded as an unhappy omen should it go out. Once a year, however, at the beginning of winter, the family fire was put out, the hearth cleaned from old ashes, and a new fire started by the drill and sacred fire-board. The burning stone lamps were also extinguished and lighted again from the hearth's new fire.

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The Kamchadal lamps were made mostly from hard rock material, usually varieties of quartz. No lamps of soapstone, material in use among the Eskimo, were found in the Kamchatka excavations; neither were any of bone, of which the ancient Aleut made lamps. As the wick was placed by the Kamchadal at the edge of the lamp the borders of a bone lamp would have been burned off by the flame.

The cavity for oil or fat in some Kamchadal lamps represents a flat bottom with straight sides, while in others the bottom is rounded (see Plates 14, 15).

[1] Figures 67 and 68 are taken from Dr. W. N. Trushov's book: *Along the Western Coast of Kamchatka*, Memoirs of the Imperial Russian Geographical Society on General Geography, vol. XXXVII, No. 2, St. Petersburg, 1906, in Russian. Figures 67 (p. 342) and 68 (p. 342).

7:Lesseps T-3 (1787-88)1790 Kamchadal

756 chantments, and with which they announc-
786 ed their approach. In ſhort, they have for-
787 ſaken all their magic inſtruments. The following are the ceremonies they obſerve in their aſſemblies, which they are careful to hold in ſecret, though not the leſs frequently on that account. Conceive of a circle of ſpectators, ſtupidly rapt in attention and ranged round the magician, male or female, for as I have before obſerved, the women are equally initiated into the myſteries. All at once he begins to ſing, or to utter ſhrill ſounds without either meaſure or ſignification. The docile aſſembly ſtrike in with him, and the concert becomes a medley of harſh and inſupportable diſcords. By degrees the chaman is warmed, and he begins to dance to the confuſed accents of his auditory, who become hoarſe and exhauſted from the violence of their exertions. As the prophetic ſpirit is excited in the miniſter of their Koutka, the animation

7:Lesseps T-3 (1787-88)1790 Kamchadal

756 mation of the dance increaſes. Like the
786 Pythian on the tripos, he rolls his ghaſtly
787 and haggard eyes; all his motions are convulſive; his mouth is drawn awry, his limbs ſtiffened, and every diſtortion and grimace is put in practice by him, to the great admiration of his diſciples. Having acted theſe buffooneries for ſome time, he ſuddenly ſtops, as if inſpired, and becomes now as compoſed as he was before agitated. It is the ſacred collectedneſs of a man full of the god that governs him, and who is about to ſpeak by his voice. Surpriſed and trembling, the aſſembly is inſtantly mute, in expectation of the marvels that are to be revealed. The ſelf-created prophet then utters at different intervals, broken ſentences, words without meaning, and what ever nonſenſe comes into the head of the impoſtor; and this is invariably conſidered as the effect of inſpiration. His jargon is accompanied either with a torrent

7:Lesseps T-3 (1787-88)1790 Kamchadal

756 torrent of tears or loud burſts of laughter,
786 according to the complexion of the tidings
787 he has to announce; and the expreſſion and geſture of the orator vary in conformity to his feelings. I was furniſhed with this account by perſons entitled to credit, and who had contrived to be preſent at theſe abſurd revelations.

000 There ſeems to be ſome analogy between theſe chamans, and the ſect called quakers. The quakers pretend equally to inſpiration, and there are individuls among them, who, guided by its ſuppoſed impulſe, hold forth in their ſilent meetings, and break out in piteous lamentations, or ſudden ſtarts of extravagant joy. The difference is this: theſe prompt orators harangue extempore upon the ſubject of morality, whoſe fundamental principles they endeavour to recommend; whereas the Kamtſchadale declaimers underſtand not a word of what they

27: Sauer--285-287 T-2 (1789-93) 1802 Kamchadal-1-2
116, 133, 137, 787

"On the 11th August [CMC: 1792] in the harbour of St. Peter and St. Paul, I observed a number of swallows flying about, apparently much [286] frightened. They were red breasted, a species never remembered to have been seen here; and the inhabitants immediately predicted some remarkable event; they were, however, only seen during the morning. The next morning, about five o'clock, we were alarmed by a violent shock of an earthquake, preceded by a rumbling noise, little short of thunder. The motion of the earth was undulatory for nearly the space of a minute. I was dressing myself, and was thrown down, which induced me to get out of the house as quickly as possible. The water in the bay was agitated like a boiling cauldron. The shock came from the north-east, and appeared to me to continue upwards of two minutes; but other gentlemen were of opinion that it did not last more than one. A sailor, one of the watchmen on board the ship, was thrown out of his hammock. At Paratounca it was more violent; the earth opened in many places, and water and sand were thrown up to a considerable height; all the buildings in the village were more or less damaged; one balagan was thrown down; some of the ovens (the only brick-work about the buildings) were also shaken in; and all the paintings, &c. in the church, except Captain Clerke's escutcheon, were thrown from their fastenings.

At Neizishni Kamtshatka the inhabitants were extremely terrified; nor could they explain whether the noise or the shock preceded. The situation of the town is on a neck of land formed by the discharge of the Raduga, a considerable river, into the Kamtshatka;

the bed of the former was dry, and the inhabitants ran across it toward the mountains. They, as well as the cattle, were thrown down; and the continuance of the trembling was, according to their account, near an hour; the earth opened in many places, and sunk considerably in some. The volcano Klut-[287]shefskoi emitted a vast column of black smoke; a noise like thunder seemed to issue from the bowels of the earth; the bells of the two churches rang violently; and the howling of the dogs, and screams of the people, surpassed all description, for the latter expected every moment to see the complete destruction of the town. But when the shock was over, the lost water of the river resumed its former channel, and the inhabitants returned to their dwellings. Not a single brick chimney or oven was left standing. The altar of one of the churches was separated from it about a foot, inclining a contrary way; and the greater part of the balagans were thrown down.

It is remarkable, that the inhabitants of the village at the foot of the burning mountain only heard the noise, and did not feel the shock; nor did it cross the mountains to the western shores of the peninsula."